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ABSTRACT

This paper is a description and discussion of the author, a critical Social Foundations scholar-teacher, and the craft/intellectual/emotional/moral/identity sources that sustain his work. Opening paragraphs describe his family background in the Piedmont province of northern Italy, the Turin (Italy) working class and their attitudes toward work. The scholar-teacher argues that these antecedents give rise to his own commitment to the democratic principle that seeks to make private power answerable to the public good. Further paragraphs discuss the ideas and influence on the scholar-teacher of Cesare Pavese, Albert Camus, Nikos Kazantzakis, Antonio Gramsci, and Karl Marx. A later section describes the scholar-teacher's scholarly career in the Social Foundations of Education which has included work on Dewey and capitalist education. A concluding paragraph returns to Marx and argues that Marx's translation of the abstract conceptions of 19th century political economy into concrete terms of human social relations allowed him to form a model of modern bourgeois society and the whole regime of capital that continues to be valuable today. (Contains 34 endnotes.) (JB)

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"'Staying Alive': Intellectual and Spiritual Sustenance on the Journey for Critical Foundations Scholars-Teachers"

Richard Brosio

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My intention is to speak of the difficulties involved with working as a critical Social Foundations scholar-teacher during this historical time and within certain contexts. Relatedly, I intend to explain the craft/intellectual/emotional/moral/identity sources that serve to sustain my work in the study, classroom, at conferences and elsewhere. The absence of the term "spiritual" is intentional.[1] The sustaining sources of my personhood and craftsmanship lie in the secular, radical, socialist, democratic traditions that emerged in Western Europe and then in North America after the Great Revolution in France. Although my ancestors who lived in the province of Piedmont in Northern Italy were forced to become anticlerical because of the Roman Catholic Church's great secular power, it has not been as necessary for me to adopt that position because of our American experience. The historical base of my sustaining sources are not spiritual in the organized religious insistence on the need for supernatural and/or transcendental certainties; however, my biological and comradely ancestors were interested in the philosophic quest for meaning, aesthetic experience, ethical ballast, the possibility of living altruistically and the hope that a good society could be constructed—one guided by a commitment to *pro bono publico*. The following quotation from Luisa Passerini best sums up the sober, radical, secular tradition from which I draw my sustenance as a critical Social Foundations worker.

> This tragic but indomitable vision of life in which work, like Sisyphus's toil, with considerable difficulty keeps adversity at bay, provides the basis for a representation of self full of anger but not devoid of dignity. The self is placed in a continually shifting equilibrium drawn between pessimism and action, a bitterness that looks reality in the face, and courage which does not underrate material and moral struggle.[2]

In Passerini's chapter on "Mussolini's visit to Mirafiori" (a large Fiat factory in Turin, the capital of Piedmont) she explains the resistance demonstrated by the workers in the face of the dictator's coming to their workplace. These were workers who participated in the factory councils of Gramsci before they were crushed by the constitutional monarchic State and the owners who would soon support Fascism and its takeover of the State itself.

Relying on the Socialist publication called *Avanti* for her source, Passerini explains the role of the workers during *Il Duce's* visit in terms of their " 'disdainful coldness ... towards the head of the anti-Socialist government.' "[3] This historic occurrence and others that were similarly anti-Fascist on the part of the radical, organized working class of Turin became legendary for those who celebrated social-class and cultural resistance. I heard about this occurrence from a young Turinesi man who visited my university in 1958 when I was an undergraduate. It filled me with great satisfaction and pride as I was able to connect it to stories told by my grandfather and father about the cultural homogeneity, class solidarity and radicalism of the Turin workers. On another historical occasion, Mussolini's visit to a Fiat factory saw the dictator frowning and nervous because the workers were " 'immovable in their impassivity' (while only visitors, clerks and managers applauded), the behavior was dignified to the point of 'frightening rather than irritating him.' "[4] This silence in the face of the dictator—a juxtaposition that demanded enthusiasm and applause by the authorities—was a sign of social and psychological attitudes that "included dedication to education, the work ethic, the spirit of self-sacrifice, class pride and intransigence, and the workers' awareness of their own indispensability [which they had learned well from Marx and Gramsci]. This [attitude] could generate an 'aristocratic idealism' which was a source of resistance in bad times, but also the 'quest for power' in better times."[5]

Permit me to continue with a description of the Turin working class because it explains the main taproot of sustenance for me as a critical Foundations scholar-teacher—and politically active person in my department and institution. The stories I heard from my family, which had emigrated from Turin, provided the early and continuing concepts and scaffolding for my idea of self as a potential historical protagonist. Although my grandfather did not talk like the passage about to be cited, he, my father and their bricklayer-stonemason co-workers discussed work in a way that allowed me to be interested in, and understanding of, what Passerini offers us. Her source, Piero Gobetti, wrote of his impressions of the Fiat workers at the Lingotto factory in 1923.

> "While our guide is giving explanations about the machinery and pronouncing impressive statistics, I am looking at the men. They all have an air of mastery, an unstudied air of assurance. It seems that they see us as ridiculous dilettantes to be viewed with contempt. They have the dignity which comes with work, habituation to sacrifice and fatigue. Silence, precision, uninterrupted concentration. A new psychology is tempered, in keeping with this rhythm of life—a spirit of tolerance and mutual dependence constitutes its austere background. Meanwhile, long-sufferance combined with exasperation sustains the virtues shaped in struggle, and the instinct of self-defence in politics. When Mussolini came to seek their applause, these workers must have looked at him with ... disdain ..."[6]

Passerini explains that the workers' silence, their arms folded across their chests or fists stuck into their pockets, at the Fascist rally "represents continuity with ... [their civic and regional] past and an identity shaped in the united opposition to all turncoats (with Mussolini [former Socialist] at their head). But above all, it points to ... an estrangement from Fascism greater in scope than the political dissent for which it prepared the ground and helped establish."[7] There occurred a rebuke that was the consequence of both social-class consciousness and work/cultural habits, values, expectancies, likes and dislikes. There is a merging of the intellectual and visceral, mind and "spirit," that permits—makes possible—the most successful political defensive and/or offensive action.

I would argue that the cultural and political aversion to fascism was shared by most of the Turin working-class's wives and children. The examples of my mother, grandmothers, aunts and other relatives as well as neighbors who came from Turin and the Piedmont region demonstrated a shared world view described by Passerini. Many of my female ancestors were engaged in paid labor within the textile industry in Turin and around the region. It is interesting to note that during the war year of 1917 numerous industrial struggles occurred against the food shortages and rising prices; furthermore, the vanguard consisted of the female textile workers! Their attitudes were similar to their fathers, husbands and other working-class relatives. Relatedly, by the time of the Great War, "the Turin working class, some 40 percent ... made up of women, ... [was] the vanguard of all

major proletarian upheavals which shook the city between 1912 and 1920."[8] Although few of the female *Piemontesi* immigrants worked outside the home after coming to my native town, my experiences with them convinced me of their class consciousness and deep pride in their regional and civic identities that would have helped make political action possible had they been situated on different terrains. As I have written elsewhere:

> My ideas about society, education and power, as well as my commitment to the democratic project that seeks to make private power answerable to the public good, derive from what I experienced and learned in a working-class immigrant family within a neighborhood comprised of persons with similar backgrounds ... My grandmothers came to the United States having experienced paid (but not well) labor ... in Piedmont. My mother worked at various unskilled jobs in Turin and in this country that were bereft of worker protection or even the chance for worker solidarity. Although I never heard my grandparents, mother or father and his generation of fellow skilled workers talk about Gramsci, there is no doubt that their stories and views of the social world allowed me to understand quite easily what Gramsci and other radical democrats were trying to say. The relationships between naked, coercive power and hegemony were of great interest to me, even before I read radical critical literature. My awareness of the European working-classes' vulnerability to various forms of manipulation and coercion by capital and the class State provided a framework for my study of U.S. history.[9]

Although there was no artistic/intellectual published view of *Piemontese* working-class lyricism available to me in my boyhood experience, it existed, in fact, within the practices of everyday life in my native town. These practices were apparent to me while growing up among the *Piemontesi*-Americans and during visits to Piedmont—especially Turin—during my adult life. When I began to read Cesare Pavese's (a *Piemontese* writer) works, I saw him as a cousin to Albert Camus in terms of both writers' balancing of duty/asceticism/pessimism and the possibilities for lyrical/aesthetic/happy experiences. In Pavese's words, morning allows us to see that "in the sunlight each day is a miracle," and the summer means "a garden set between low walls, bright, made of dry grass and a light that slowly bakes the ground beneath ... I have seen ripe fruit falling on that grass with a

soft thud."[10] Pavese offers this view of the land—and work. "As long as these hills are made of earth, peasants will have to hoe them ... The man lying still—the ex-prisoner—starts work again tomorrow, with few comrades left. Tonight he's alive."[11] As Camus has written, "The idea that a pessimistic philosophy is necessarily one of discouragement is a puerile idea ... [*Au fond*] it is essential for us to know whether man [sic], without the help either of the eternal or of rationalistic [in the sense of positivism and/or airy system building] thought, can unaided create his own values."[12] But Camus offers an ingredient of lyricism to the tragic indomitable vision of man/women. In H. Stuart Hughes words, "at all costs Camus wished to remain true to the double lesson his Algerian childhood had taught him. 'There is beauty and there are the humiliated,' ... 'However difficult the enterprise, I should like to be unfaithful to neither ...' "[13] As I have written elsewhere, "asceticism and sacrifice must be balanced with the ability to enjoy aesthetic and lyrical experiences—and, in fact, to create moments and objects of beauty."[14]

Pedagogy, politics, ethics, and aesthetics are all interrelated in Camus' and Pavese's works. Camus' commitment to craft was related to his struggle to live in a world that was indifferent to his ideas of justice and order. As he wrote: "I ... chose justice [instead of despair in the admitted absence of certainty] in order to remain faithful to the world. I continue to believe that this world has no ultimate meaning. But I know something in it has meaning and that is man [sic], because he is the only creature to insist on having one. This world has at least the truth of man ..."[15] Obviously Camus meant a human-centered, constructed "truth." Camus' view of the human condition, like Passerini's tragic but indomitable vision, is predicated on the need for "clear-sighted souls, that is to say, those without [expecting] consolation."[16] Such a position seems old-fashioned these days which are characterized by many claims that are dependent upon the alleged possibilities for assistance by a personal God, much of it consolatory in nature. His belief that transcendentally guaranteed consolation was impossible was made bearable by Camus' celebration of life in the Algeria of his youth. "In order to prevent [human-

constructed] justice from shriveling up ... I discovered one must keep a freshness and a source of joy intact within, loving the daylight that injustice leaves unscathed, and returning to the fray with this light as a trophy."[17]

William Arrowsmith has written in the introduction to Pavese's *Hard Labor* that the *Piemontese* writer accepted estrangement and lived in tension as best he could.

> His transcendental passion made him a poet by metaphysically "displacing" him, cutting him firmly off from others; the poet was "in the world but not of it," sentenced to solitary labor ... But this very displacement was the source of a compensatory power—the poet's unique capacity for a "double vision" of the single object, a capacity which enabled him to name the world anew and thereby create a common world a culture. ("The poet can only say he [sic] is done when his clarity ... is common property ...") ... So Pavese purposively set about making poetry out of his own self-division ... At one pole was the Torino [Turin in English] he loved, the city where, as an intellectual and Marxist activist, he spent his working life (he drove himself obsessively, writing, thinking, reading); at the other pole was the country of his beloved Langhe hills and the *paese* [small town] of Santo Stefano Belbo ... The city stood for consciousness, purpose, commitment, will, heroic striving, and hard work ... When work and purpose staled and the body rebelled against the will's compulsions, Pavese "lit out" ... for the hills and Santo Stefano ... The country meant release into natural mystery ... The bookless world of recurrent seasons and the "peasant's calendar," of ... myth and "sacred time."[18]

One is reminded of John Berger, who writes about his adopted home, the French Savoy—which is not far from Pavese's Piedmont. Harvey Kaye explains that "Berger is under no illusion that the peasantry of Western Europe any longer represents a radical force as they [once] did ... [But] it is their cultural modes of resistance, storytelling, and remembrance, which he seeks to redeem and rescue so that they might be turned against the 'social amnesia' of industrial capitalism and state socialism."[19]

The sense of craft (*mestiere*), seriousness, hard work, attempts to call things by their right names, valuing the necessity for periodically stepping back from one's intellectual labor (which is necessarily committed to seeing things as holistically as possible), as well as recognizing the need to balance political concerns/commitments with

keeping in touch with the richness of everyday life as it occurs within the context of (constructed) nature are all important to my work as a critical Social Foundations scholar-teacher. The persons and traditions I have brought upon the stage of this work are not from the world of formal schooling; although, I know of many colleagues who are motivated and kept in balance by analogous taproots to those being discussed herein. Because Social Foundations of Education consists of the academic (in its broadest learned sense) study of schooling and education, instead of the narrow vocational tradition that is so dominant in teacher education in the United States, it is not surprising that its constitutive parts take us from philosophy, history and sociology to even more fundamental insights into the human drama—those provided by artists/intellectuals like Cesare Pavese, Camus and Nikos Kazantzakis. Helen Kazantzakis, in the biography of her husband, tells us of the struggle, discipline and the ability to enjoy the simple pleasures of *la vie quotidienne*. "In all the houses we ... lived in, he always had his own retreat on the upper floor. There, from dawn on—or sometimes ... [earlier]—he used to wage his battles But how he loved to come down with the last rays of the sun and bite into the other half of the fruit he had turned his back on all day long. Conversations, walks, frugal meals, laughter, nights of love and tenderness. It was not an exhausted man who came back to me, or a sullen morbid man, but a lovable mischief-maker, the patient school master, the torrential inventor of new tales to lighten my solitude."[20] It is possible to read many subtexts and/or interpretations from Helen Kazantzakis' words. I choose not to interpret her remarks as one in need of liberation from a "spoiled" husband.

Kazantzakis was active in politics and public life. His intellectual work always sought to clarify the perennial question of what it means to be human. Once it is understood that for Kazantzakis spirit means the attempt to rise above our weaknesses and temptations to be mediocre/comfortable, it allows us to grasp his use of the word spiritual in a secular sense—or at least beyond th[illegible]daries of many organized Western religions' definitions. It is the struggle to becom[illegible]uman—not the reaching of an "out there"

destination—that Kazantzakis encourages us to attempt. In *Report to Greco* the author tells his readers: "I know perfectly well that death is invincible. Man's [sic] worth, however, lies not in victory but in the struggle ... Man's worth lies ... in this: that he live and die bravely, without condescending to accept any recompense ... [Furthermore,] the certainty that no recompense exists must not make our blood run cold, but must fill us with joy, pride, and ... courage."[21] The following passage enables us to see how Kazantzakis' existentialist view of man-woman provides a bridge to sociopolitical concerns. In 1946 he said, " 'Let all of us who believe in the spirit unite. Let us ... face the dangerous moment ... And let us see what is the duty of the man [sic] of the spirit today. Beauty is no longer enough. Theoretical truth is not enough; nor is passive kindness ... In the midst of ... chaos ... [we] must ... create order, discover ... the new international slogan that will give unity—i.e., harmony—to the human mind and heart ... [We] must find the simple word that will ... reveal ... that we are all brothers [sic]!' "[22] In order to see more clearly the integration of Kazantzakis' philosophical/artistic position and his politics, let us consider his "Apology" that he wrote in 1924 in his native Crete upon being arrested by the authorities for his allegedly subversive views.

> I believe the bourgeois system is no longer capable of regulating the present-day needs and anxieties of the social entity. Economically, it is based on the predatory individualistic organization of production and the unequal distribution of wealth. Politically, the ruling class manages ... authority for its own benefit, to the detriment of the great majority of ... people; and every change of persons or institutions proves futile ... What class is going to succeed the bourgeois system? I have the ... conviction that it will be the working class ... This class has passed the first stage—Charity. It no longer ... kowtows to the charity of the rich people. And then it passed the second stage—Justice; no longer is it demanding to seize the ruling power because that is right ... [but because] it is convinced [it] ... is the historical necessity ... What is our duty? To prepare ourselves ... By articulating a clear idea of the historical moment ... and giving a new ... content to conceptions of work, justice, virtue ... The struggle ... is not merely an economic one. Economic emancipation is but a means for the psychological and spiritual emancipation of man [woman]. We must aim at achieving the material happiness of as many people as possible, so that by the

> time we have achieved this aim the contents of this happiness can ... be shifted to a higher level. Needless to say, the bourgeois regime is striving to stifle this endeavor.[23]

Kazantzakis' Mediterranean island cousin, Antonio Gramsci (Kazantzakis was born in Crete, Gramsci in Sardinia), knew a great deal about the bourgeois regime's attempt to stifle the radical working-class endeavor. The following ideas are from Gramsci's writings in *Avanti* (1920). He argues that a proletarian revolution is essentially the liberating of productive forces within the capitalist economy and bourgeois society. However, Gramsci's championing of agency and his recognition of intellectual/cultural importance led him to articulate the following: " 'Together with the problem of gaining political and economic power, the proletariat must also face the problem of winning intellectual power. Just as it has thought to organize itself politically and economically, it must also think of organizing itself culturally.' "[24] Gramsci encouraged the Italian working class to develop an alternative (to the hegemonic bourgeois) view of the world—a new one based on historical materialism and class *struggle*. He recognized the importance of education in terms of the school helping to develop the "new spirit" that had to be forged. " 'Having become dominant [hopefully in the future], the working class [will] want ... manual labour and intellectual labour to be joined in the schools and thus create ... a new educational tradition.' "[25] In a 1921 edition of *L'Ordine Nuovo* (new order) Gramsci pushed his idea of a necessary revolutionary worker culture so that the proletarian victory and hegemony would be more just than what it had succeeded. He asks, " 'in what way and under what forms will poetry, drama, the novel, music, painting and moral and linguistic works be born? It cannot be reorganized by ... workers' power according to a plan ... Nothing in this field is foreseeable except for this general hypothesis: there will be a proletarian culture (a civilization) ... and in this field too class distinctions will be shattered.' "[26]

As we know, Gramsci starts from the assumption that every person is already "cultured" and intellectually interested—albeit, often in a primordial and undisciplined way.

Beginning from the learner's point of view, he stresses that bona fide education is characterized by movement toward self-knowledge, self-mastery, making connections to larger contexts and concerns, as well as understanding the need for human solidarity. Gramsci portrayed studying as using skills that were learnable—even by children of the working class. As I have written elsewhere,

> Gramsci's revolutionary objective was to raise the consciousness of subaltern group members and to help them develop a more critical, accurate and coherent conception of the world. Fredric Jameson's term "mapping" is similar to Gramsci's objective ... [Gramsci] also sought to develop intellectuals "organic" to the working class, who would be armed by critical consciousness of the world and a desire to change it through solidarity and collective action. The former "simple" people [see Kazantzakis' red and black fratricides mentioned in endnote 23] would have to become transformed in order for them to mount a revolutionary democratic transformation of politics, economics, education and culture itself. For Gramsci, the possibility for the intellectual advance of the masses exists because "the 'pupil' is never a passive recipient of what is 'taught' and because of the contradiction which exists between the [widely held, uncritical] conception of the world ... [initially held by] the masses and their daily practical activities [i.e., reality contradicts the hegemonic view carried by many workers and other poorly educated persons]. Ideas, Gramsci says, are always behind material conditions."[27]

Gramsci was ultimately concerned with the creation of intellectuals from the working class. This concern is fundamental to his thought. In fact, "it is the revolutionary perspective which structures his whole analysis ... the work involved in education which Gramsci emphasizes so much is ... [reflective of] the work by means of which he personally transcended his environment [conditions of dire poverty in Sardinia and then as a student at the University of Turin] and the work required in the forging of a revolutionary party of the working class—the latter's 'organic intellectuals' "[28] I have always felt comradeship with Gramsci, as an articulate champion of the working class and of radical democracy, for writing the following: "The labourer can become a skilled worker ... [and] the peasant a surveyor or petty agronomist. But democracy, by definition, cannot mean

merely that an unskilled worker can become skilled. It must mean that every 'citizen' can 'govern' and that society places him [sic] ... in a general condition to achieve this."[29]

During our own period of rightist reaction and pressures to further vocationalize the curriculum—including teacher education—a critical Foundations scholar-teacher can find a soulmate in Gramsci's commitment. Gramsci died in 1937 at the age of 46—a few days after he was formally freed from a long period of Fascist imprisonment. His terrible confinement contributed importantly to his early death. John Cammett argues that Gramsci's most serious efforts "were always devoted to understanding a person, an idea, an institution, or a people—not as abstractions, but as living realities in the process of history. Gramsci's epitaph might well be a remark from his last letter to his son ... 'I think you will like History, as I liked it when I was your age, because it deals with living men [sic] and all human problems. Contemplating all the men of the world, who come together in society to work, struggle and better themselves cannot but please you more than any other thing.' "[30]

Marx did not write systematically about schooling but valued education. He knew that the kind of education-schooling he envisioned could not occur within class-stratified, capitalist societies. This insight/fear has always provided a compass for me in my scholarship and teaching. Marx and Gramsci believed that certain material conditions potentially enabled the development of new and better relations among people, as well as vis-à-vis the forces of production, the State and other institutions that were maturing within the status quo of their time. For them, the task of democracy and socialism was to seize the opportunities and possibilities presented by the crisis-ridden and unjust capitalist order. They realized that awareness was a necessary, but insufficient, first step; arguing that sufficiency could be realized only through the intervention onto the stage of history by organized mass protagonists. It was realized there was no inevitability that awareness and action would occur. It seems obvious that Marx and Gramsci have a great deal in common with John Dewey, at least in terms of agency, learning by doing and the refusal to accept

the spectator theory of knowledge. Their differences are as great as the differences between revolutionary socialism and American liberalism. My preference for Marx and Gramsci as political comrades—ones who provide intellectual and emotional sustenance in my daily labor—have been articulated in another place.

> Dewey never directly confronted the larger capitalist macrocosm in his extra-educational analysis in the same way that Marx [and Gramsci] did. Marx ... was unconvinced by arguments which favored education/schooling as a primary vehicle for confronting the system. Marxist social philosophy posits the existence of the societally, politically, historically formed economy as most basic, and the prize to keep our eyes upon. This ... privileging of Marx's social analysis comes as a result of this writer's conviction that Marx's central insights concerning what is wrong with capitalist societies are fundamentally correct, but that in the absence of real contemporary [so far] potential to alter the macrosystem profoundly in a structural way, it makes sense for persons in the educational community to refine, and further develop, the central educational insights of Dewey ... [But] as we know, ultimately Dewey's ideas on pedagogy, education and schooling can come to fruition only within a radically more democratic or community.[31]

It is from the implicit world view of my working-class family and more distant ancestors that I take my own view of how things are, and/or how they could/should be. This tradition is embedded in the historical, cultural, material, intellectual, ethnic, gender, racial, craft and nationality specificities of my life and genealogy. My choice of Social Foundations of Education as my craft-professional home can be explained best in terms of the views, beliefs, hopes, fears, etc., I developed (for the most part) before becoming a worker in postsecondary education. I have found ideas and personal commitments within our field(s) of study and practice that have allowed me to make common cause with those who hold and live them. My scholarly work began with *The Relationship Of Dewey's Pedagogy and His Concept of Community* (1972) and has taken me to *A Radical Democratic Critique of Capitalist Education* (1994).[32] The questions raised in both works derive from my earlier intellectual, political and moral commitments and I have been fortunate to pursue (although not without difficulty) the central questions that have

dominated my life while working within the Social Foundations discourses. It is inconceivable for me to consider working in teacher education outside of Social Foundations!

I want to conclude with C. Wright Mills' explanation and endorsement of a key feature of Marx's work. According to Mills, Marx translated abstract conceptions of nineteenth-century political economy into concrete terms of human social relations. This allowed him to form a model of modern bourgeois society and the whole *regime* of capital. The following passage from Mills captures well the point I am intending to make.

> A *model* is a more or less systematic inventory of the elements to which we must pay attention if we are to understand something. It is not true or false; it is useful and adequate to varying degrees. A *theory*, in contrast, is a statement that can be proved true or false ... Only in terms of this distinction can we best understand why Marx's work is ... great, and also why it contains so much that is erroneous, ambiguous, or inadequate. His model is what is great; that is what is [still] alive. He provides a classic machinery for thinking about man [sic] ... Marx is often wrong, in part because he died in 1883, in part because he did not use his own machinery as carefully as we now can, and in part because some of the machinery itself needs to be redefined and even redesigned ... Neither the truth nor the falsity of Marx's theories confirm the adequacy of his model. It can be used for the construction of many theories; it can be used for correcting errors in theories made with its aid. It is itself open to modifications, in ways that make it more useful as an analytic tool and empirically closer to the run of facts.[33]

If I may connect Marx's model building to my family heritage, it is a fact that I dedicated my monograph on the Frankfurt School with these words: "To my father, Henry Brosio, who taught me the reasons for studying Marx."[34] Let us endeavor to build good explanatory models as critical Foundations scholars-teachers.

ENDNOTES

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[1]The term does appear in the paper's title because it was collectively agreed upon during a planning meeting with my AESA colleagues in November 1992.

[2]Luisa Passerini, *Fascism in Popular Culture: The Cultural Experience of the Turin Working Class* (Cambridge: Cambridge University Press, 1987), 49.

[3]Ibid., 185.

[4]Ibid., 186.

[5]Ibid. As Grant Amyot has explained, "The crucial role of Turin in the development of Italian communism is ... well known ... It was, and is, an overwhelmingly working-class metropolis ... Much of the history of the Party in Turin is the history of the Communists at the Fiat plant. In the [Second World] war and immediate post-war period the Communists gained a very strong position at Fiat. The complex was originally taken over by the workers themselves, on the liberation of the city, and was only later returned to the previous management." *The Italian Communist Party* (New York: St. Martin's Press, 1981), 118. For an account of an earlier (1920) occupation of the factories in Italy, and especially Turin, see Paolo Spriano, *The Occupation of the Factories: Italy 1920* (London: Pluto Press, 1975), passim.

[6]Passerini, *Fascism in Popular Culture*, 187.

[7]Ibid., 198.

[8]Quintin Hoare and Geoffrey Nowell Smith, eds. and trans., *Selections From the Prison Notebooks of Antonio Gramsci* (New York: International Publishers, 1971), xxv. My paternal grandmother and grandfather immigrated to the U.S. circa 1901. My maternal grandmother arrived circa 1916; whereas, my mother came to this country in 1930. All three women worked for paid labor in Turin and/or in a small factory town in the Piedmont region. Only my paternal grandmother was a textile worker.

[9]Richard A. Brosio, *A Radical Democratic Critique of Capitalist Education* (New York: Peter Lang Publishing, Inc., 1994), xvii–xviii.

[10]Cesare Pavese, *Hard Labor* (New York: Grossman Publishers, 1976), 24–25.

[11]Ibid., 82.

[12]Albert Camus, *Resistance, Rebellion, and Death* (New York: The Modern Library, 1960), 44.

[13]H. Stuart Hughes, *The Obstructed Path: French Social Thought in the Years of Desperation 1930–1960* (New York: Harper & Row, Publishers, 1966), 244.

[14]Richard A. Brosio, *The Frankfurt School: An Analysis of the Contradictions and Crises of Liberal Capitalist Societies* (Muncie, IN: Ball State Monograph Number Twenty-nine, 1980), 46.

[15]Camus, *Resistance, Rebellion, and Death*, 22.

[16]Albert Camus, *Lyrical and Critical Essays* (New York: Alfred A. Knopf, 1968), 81.

[17]Ibid., 168.

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[18]William Arrowsmith, intro., Pavese, *Hard Labor*, xxiii–xxiv.

[19]Harvey J. Kaye, *The Education of Desire: Marxists and the Writing of History* (New York and London: Routledge, 1992), 155.

[20]Helen Kazantzakis, *Nikos Kazantzakis: A Biography Based on His Letters* (New York: Simon and Schuster, 1968), 64.

[21]Nicos Kazantzakis, *Report to Greco* (New York: Bantam Books, 1961), 465.

[22]H. Kazantzakis, *N. Kazantzakis: A Biography*, 444.

[23]Ibid., 565–66, 568–69. In his book about the Greek Civil War—which occurred after the defeat of Nazism-Fascism and as part of the emerging Cold War—Kazantzakis connects his existentialist insistence on freedom to a defense of working-class realization, anger, hope and action. A "red" prisoner is taken by the "blacks." The soldier Vassos addresses his captive " 'Your hands are full of calluses. What work do you do?' 'I'm a laborer.' 'And why do you take up arms? What have you got against Greece?' Anger flared up in him as he spoke. 'What have you got against your country—against religion?' ... 'I was working,' the young man replied. 'I was working and I was hungry. My mother was hungry too, she was an old woman. The injustice of it strangled me, and one day at the factory I raised my voice in protest. "Justice! Justice!" I shouted. "How long are we going to work and still be hungry?" And everyone—bosses and workers, too—turned on me and threw me out ... So I took courage into my own two hands and went to the hills. For there, I had heard, one could fight for justice.' [Yannos asked his prisoner savagely:] 'And did you find justice in the hills, you idiot?' 'No comrade, not yet. But I found hope.' 'What hope?' 'The hope that one day justice will come. *She won't come alone, though; she has no feet; we're going to lift her on our shoulders and carry her here* [my emphasis]' " Yannos, who was a poor carpenter in civilian life, released his "red" prisoner, returned his rifle and bound his wounds. Nikos Kazantzakis, *The Fratricides* (New York: Simon and Schuster, 1963), 41.

[24]David Forgacs, ed., *An Antonio Gramsci Reader: Selected Writings, 1916–1935* (New York: Schocken Books, 1988), 70.

[25]Ibid., 72.

[26]Ibid., 74.

[27]Brosio, *A Radical Democratic Critique of Capitalist Education*, 451.

[28]Hoare and Smith, eds., *Prison Notebooks*, 25.

[29]Ibid., 40.

[30]John M. Cammett, *Antonio Gramsci and the Origins of Italian Communism* (Stanford, CA: Stanford University Pres, 1967), 212.

[31]Richard A. Brosio, "Teaching and Learning for Democratic Empowerment: A Critical Evaluation," *Educational Theory* 40, no. 1 (Winter 1990): 80. I have developed this idea further in "Dewey As The

Schoolmaster For Marx's Radical Democracy," given at the Philosophy of Education meeting in 1993, and to be published in *The Proceedings*.

[32]I offer the following from Irving Louis Horowitz's introduction to C. Wright Mills', *Sociology and Pragmatism: The Higher Learning in America* (New York: Oxford University Press, 1964), 29 to help explain my own journey as a Foundations scholar-teacher. "His [Mills'] later appreciation of the critical role of Marx in political sociology and Freud in social psychology further served to remove Mills from the pragmatic position. Increasingly pragmatism came to stand for acquiescence in the social order. In the assumption that the evolutionary process supplants rather than is a part of the revolutionary process. The pragmatists also came to lose the need for communication. The increasing professionalization of philosophy meant its relative isolation from its earlier search for a public forum. The new pragmatism linked arms with logical positivism ... It turned its gaze inward, and attempted to serve as a philosophical justification of scientism rather than social reform."

[33]C. Wright Mills, *The Marxists* (New York: Dell Publishing Co., Inc., 1962), 36–7.

[34]Brosio, *The Frankfurt School*.